

West Virginia Writers' Project

RESEARCH IDENTIFICATION REPORT

Subject Pocahontas County History
Chapter 6 ReligionDate December 13, 1940Research Worker Juanita S. DilleyDate Research Taken December 11,Typist Juanita S. DilleyDate Typed Dec. 13, 1940Source Mrs. J. G. Hambrick and
daughter

Date Filed



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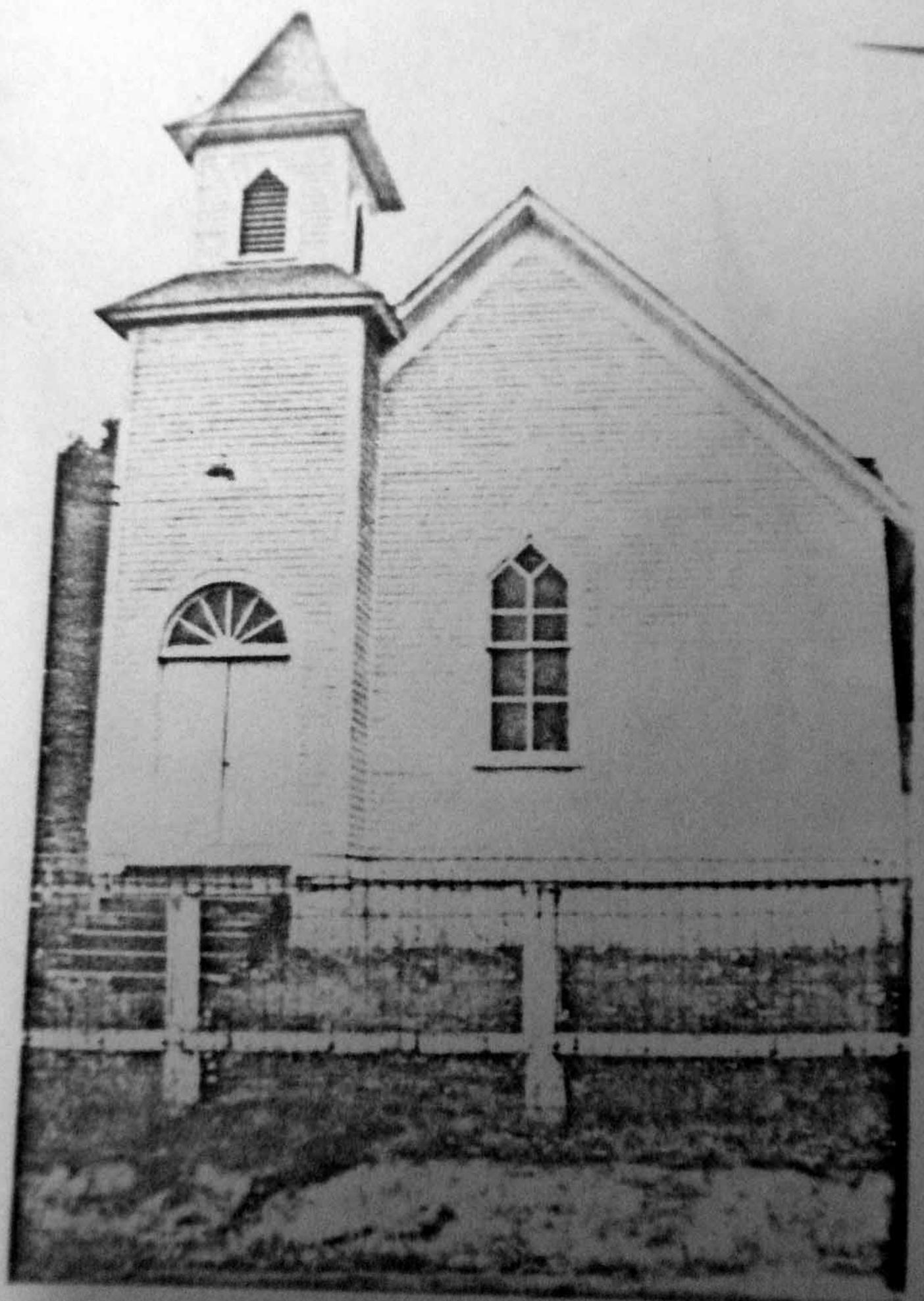
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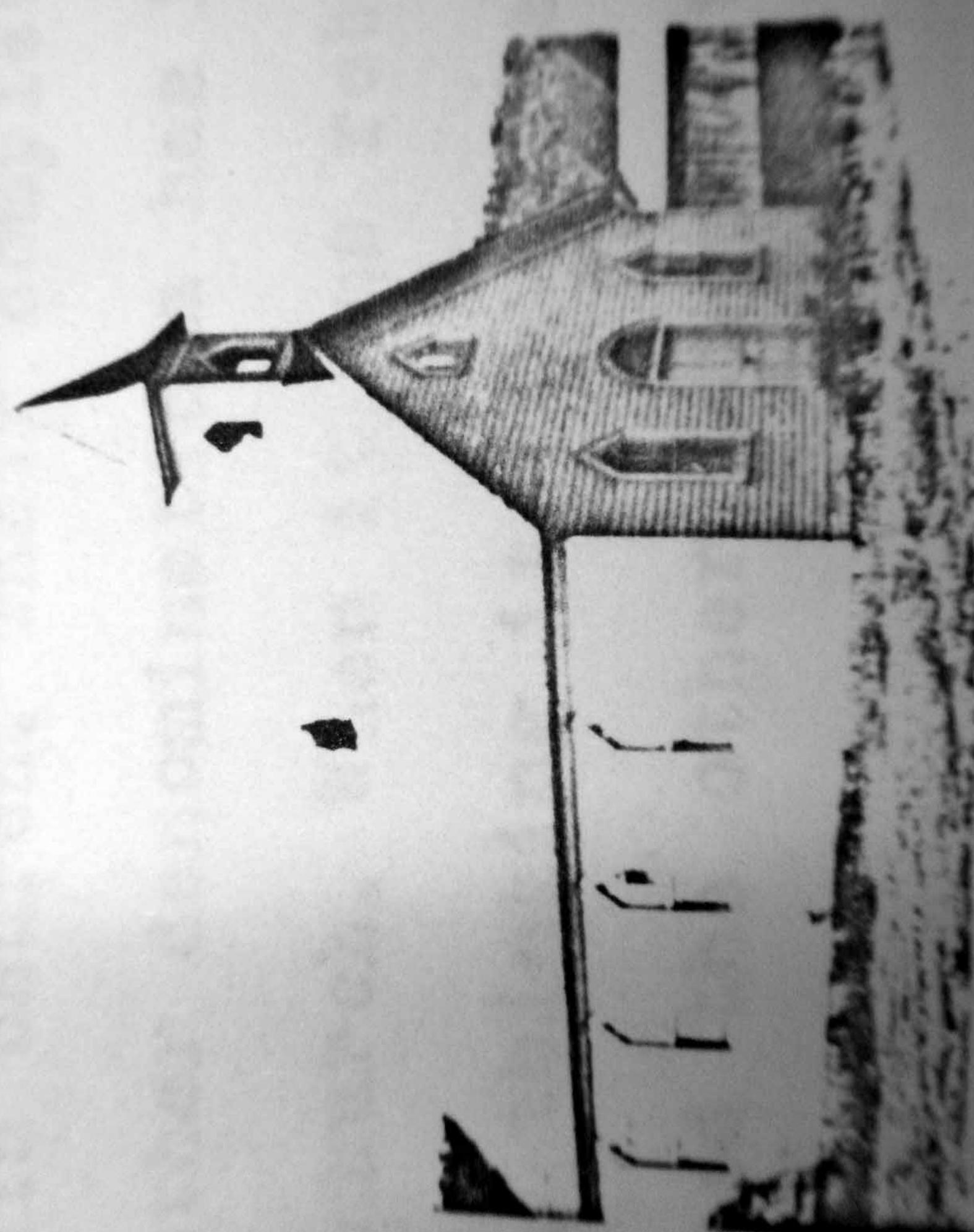
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The Elders are Harper Beard and J. G. Hambrick.
The Deacons are Kyle Beard, Clarence Dorman, and J. S. May.





RESEARCH IDENTIFICATION REPORT

Subject Pocahontas County history
Chapter 6 Religion

Date January 21, 1941

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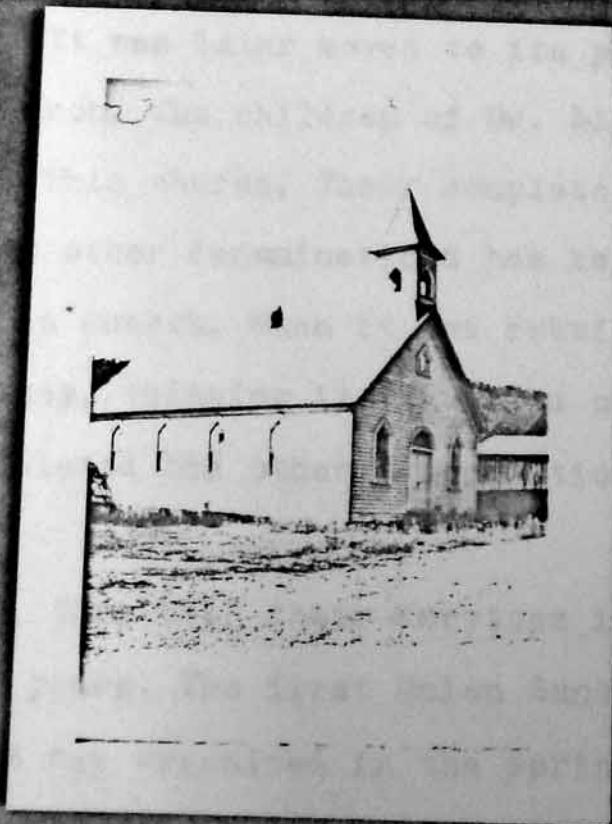
Source Mr. and Mrs John Sharp

Date Filed

Maud Collins

Speed Book 53 page 267

for five years now I have lived in sight of and attended this church, so I personally knew most of its history.



UNION CHURCH---CLOVER LICK

The first church services ever held in Clover Lick were held at the home of Mrs. Jacob Warwick by the Rev. Aretas Loomis of Beverly, a Presbyterian Circuit Rider, who came to the county once a month, for a time, and held services. There are no records to show that there were any services from the time of her death until in 1866 when the Protestant Episcopal preachers began coming to the home of Mrs. John Ligon, a great-granddaughter of Jacob Warwick. The first church to be built was Emmanuel Protestant Episcopal church consecrated in 1882. This church was built through the efforts of Dr. John Ligon and his family. It was later moved to its present location and called Grace Church. The children of Dr. Ligon are about the only members of this church. Their complete refusal to have anything to do with other denominations has kept others from joining with this church. When it was rebuilt, every one helped to raise the money, thinking it was to be used by everyone, but when it was completed the other denominations found themselves left out.

Therefore, they held their services in the school house for a number of years. The first Union Sunday school held in the school house was organized in the spring of 1907 by James Derand of the Derand Lumber Company, with himself as Supt. Clover Lick then began its growth as a flourishing lumber town, and this growth in population made it necessary to have a larger place in which to worship. So they began to make plans

for the building of a church to be used by all of the denominations living in the town.

F. S. Wise of the Wise Lumber Company gave \$100. in money and \$100. worth of lumber. Others began to collect money and to have church suppers. Soon enough was subscribed and paid to begin work on the church. The biggest obstacle was to obtain a suitable location. Finally, J. W. Barnes and Cora Barnes, his wife, gave to Maud Grimes and Irene Bussard a strip of land adjoining them, so that they in turn could give to the trustees of the church, a lot upon which to build, so on March 22, 1916 Maud M. Grimes and Ella Irene Buzzard, her mother, deeded a lot containing one half acre to John A. Beverage, John W. Sharp, W. H. Barnes, H. E. Nixon and W. H. Young, trustees. Said church to be used by the following denominations; Methodist Episcopal, M. E. South, Presbyterians, and German Baptist Brethren, or any other denominations that the said trustees see proper to permit. (This lot was more suitably located than the land owned by the Barnes, that is the reason exchanges were made.)

The church was completed and dedicated in 1916 under the pastorate of M. H. Ramsey. At this time there were around 50 members of various denominations. It was a mission point of Alexander Memorial Presbyterian church at Stony Bottom from 1918 to 1928 with Rev. O. N. Miles as pastor. It has not had a Presbyterian pastor since that time, though the Methodists continued to preach there until in 1935 when the class had gotten so small that they could not meet their financial obligations. For a time, Rev. J. W. Pugh of the Brethrens had regular appointments in this church. When the ~~the~~ lumber

companies left the town, so many of the members moved away that at the present there are only six members, though there are several new converts that would join the church if there was a preacher to receive them into the church. At the present there is no pastor of any denomination serving this church, except that the Revs. A. R. and Mrs. Smith, Nazarenes from Frank held a revival here in August 1940 and since that time they have conducted prayer meetings on each Wednesday night, though as yet they have not made any effort to get the new converts to join the Nazarene church.

County people who have been active workers in this church are John Cunningham for many years class leader and supt., W. A. Barnes, Cora Barnes, Mary Sharp, John A. Beverage, Mary E. Beverage, Walter Byrd, Mrs. W. H. Young, Mrs. John Cunningham, Walter Hively, Sarah Hively, John W. Sharp Supt. and class leader for 14 years. Carl Shields has been recently appointed Supt. to succeed Mr. Sharp. The teachers are Maud Collins, Savilla Shields teacher of the young people for about 15 years, John W. Sharp, Catherine Shields and Elizabeth Kessler.

The present trustees are John W. Sharp, W. H. Young, Savilla Shields and Walter Byrd.

Note-- So many of the members of this church have been people who were here for only a few years, and had their membership transferred elsewhere as soon as they were established in a new home.

There are no church organizations.

This is one of the best furnished of any of the little country churches in the county. The walls are plastered the seats well made and comfortable, there is an organ and other necessary church furniture. As yet we do not have electric lights, but we do have Aladdin lights.

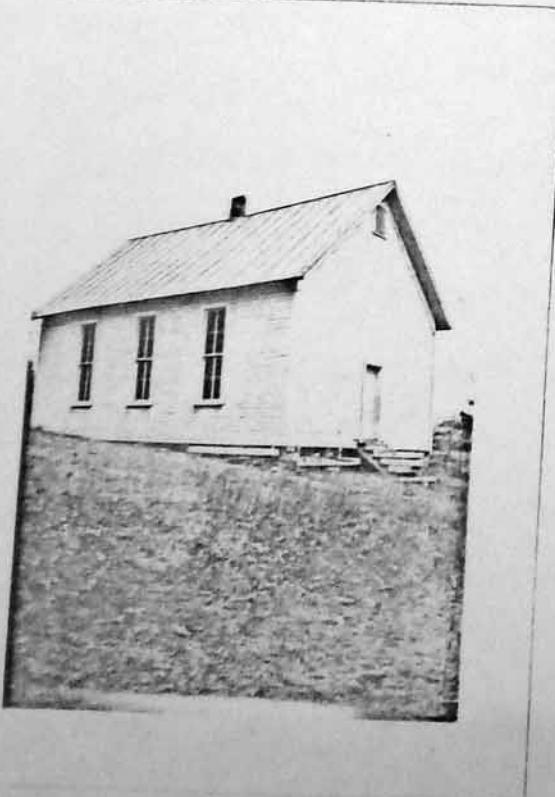
So many people in this town do not take any interest in church work, therefore the church has not been as influential as it should be. There was an average of 33 in the Sunday school for 1940, yet there are enough people here to have an average of 75 if people would go to church as they should. Many say they do not go because they do not like the leaders of the church, but I think this is only an excuse.

Source-- Mr. and Mrs. John Sharp

Maud Collins

Deed Book 53 page 267

The class book disappeared from the church some years ago, and no records can be found.



Juanita S. Dilley

July 2, 1940

Clover Lick, W.Va.

Pocahontas County

Chapter 6 section 1-b

First Sunday School

Mrs. Jacob Warwick, who was a Miss Vance from North Carolina after her marriage lived at Clover Lick, gathered the first Sabbath School ever taught in Pocahontas county. In the summer her servant would lift her on her horse, and she would then ride about four miles to a school house near where the Josiah Friel cabin stood, now in the possession of Jacob Sharp. The exercises would begin at about nine o'clock. There was no ^{read} prayer, no singing; but she would ^{read} the Bible, talk a great deal, and give good advice. The scholars would read their Bibles with her. The exercises would close at two in the afternoons. After this continuous session of five hours Mrs. Warwick would be so exhausted as to require assistance to arise and mount her horse.

It was her custom to go to William Sharps' dine, and rest a while, and then go home later in the day.

The school was mostly made up of Josiah Browns' family, John Sharps', William Sharps' and Jeremiah Frels'. The Rev. James E. Moore once belonged to her Sabbath School, and received from her his earliest religious instructions. By common consent it is agreed that Mr. Moore did more for his church than any two ministers who have ever preached in this region.

Mrs. Warwick was eminently pious, and was a member of the Windy Cove Presbyterian Church. She never felt herself more highly honored than when ministers would visit her home and

preach. The visiting ministers would receive a nice horse, or something else valuable, as a token of appreciation. The Rev. Aretas Loomis came from Beverly, for a time, every four weeks and preached at the Warwick residence. She was highly emotional, and during services often appeared very happy. Not long before her death during one of Rev. Loomis' visits, she received the communion. Upon receiving the elements, her emotions became so great that she had to be carried to her bed, and for four weeks she was helpless from nervous prostration. She was never again out of her bed, and she died in 1823 at Clover Lick.

There were no services of any kind in connection with her burial.

In the year of 1839 the first Sunday School in the county to be held throughout the year was conducted at Huntersville by Rev. J. M. Harris, who left his church in New Orleans and came to the mountains for his health.

The first public notice of preaching service at Huntersville occurs in the diary of Rev. S. B. Witt, a Baptist minister. He spent a year or two in pioneer preaching in Pocahontas, Bath, and Greenbrier about 1823 and 1824.

During his first visit to Huntersville a dancing school was in progress. The dancing master very politely took his pupils to hear the sermon, but as soon as the preaching was over, went back to finish the dancing lesson. Here is an extract from Dr. Witt's diary:

"September 18, 1824--- Preached today at Huntersville to a considerable congregation. At this place there is a dancing school just commencing, and as soon as the meeting was over

the greater part of the congregation returned to the ball room and commenced dancing. Oh that I may be the honored instrument in the hands of the Almighty of bringing them to the knowledge of the truth! Many years after, William T. Price, while a student at the seminary, made the acquaintance of Dr. Witt. He had not forgotten about the dance, and mentioned the Poages and Callisons as persons he well remembered.

For many years religious services were held in the court house. Then when the academy was built in 1842 it was used as a place of worship by Methodist, Episcopalian, and Presbyterians. The Presbyterian church afterwards became the place where all denominations generally worshipped. This building was erected about the year 1855. It was used for barracks during the Civil War and was much defaced.

In the early summer of 1865 the Rev. M. D. Dunlap and W.T. Price were engaged in the first sacramental meeting held after the war. A detachment of federal troops from Buchanan passed through the town, rode around the church, looked in at the broken windows, examined the horses with critical eyes, and religious services were going on all the while without even pausing. Sermon and sacramental services over, Rev. Dunlap, who had rode in from the country that morning and hitched his horse near the church, went to get his horse and found that it had been taken away as a "branded horse". During Averill's retreat through the Little Levels this horse was abandoned as worn out. Rev. Dunlap had taken it up and put it in good condition. The venerable preacher had to return to his home at Hillsboro on a borrowed horse.

Soon after his marriage to Nancy Edgar in 1825, the Sampson Mathews gathered a Sunday School in their home. The scholars were Isaac, Ruth and James McCollem, Claiborne and Jane and Elizabeth McNeill, and Joshua Buckley, also Jonathan McNeill. Mr. Mathews would read a chapter and offer prayer. Mrs. Mathews did most of the teaching. The exercises would open at ten o'clock, and have a recess at noon. In the yard was an arbor formed by a luxuriant hop vine. Under its shade the children would sit and enjoy their luncheon brought from their homes. After recess the school would meet and continue two or three hours. The summers of 1826 and 1827 were occupied in this useful manner. In his religious sentiments Mr. Mathews was a Presbyterian from conviction, and for 5 years he was the sole representative of the New School branch.

Henry Arbogast was a person of high natural endowments, and was highly respected for many good qualities. He was a local preacher in the pale of the Methodist Episcopal church, and "cried aloud and spared not" when denouncing the fashionable foibles of his times. He once preached a sermon from the text: "pray without ceasing". The sermon was largely taken up in a description of the Magic Carpet we read about in the Arabian Nights Entertainments. He used it as an illustration showing that the prayerful soul has in prayer something far more to the purpose than the magic carpet ever was or could be. He was an enthusiast in his religious views. To him Methodism was the chief of all the prevailing "isms"- the one "ism" that was altogether lovely, and he made no secret of it. During the Civil War, he was a